

January 11, 2014 9:00 PM Saturday (Pacific)

The Water Repentance [The Eleven Universal Agents Part 5]

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The Eleven Universal Agents (Part 5)

我們學佛無不都是為了學習,當我們在修行路上遇到什麼境界, 我們應該要用什麼樣的方法, 來調伏我們的心。這是佛陀對我們眾生的根機, 不斷以他的智慧來調教眾生。

We study the Buddha's teachings so that whatever we encounter on the path of our practice, we have a method with which to tame our minds. This is how the Buddha used His wisdom to guide us according to our aptitudes.

我們大家都說是學佛。對, 要學佛, 學佛我們也要知道學佛的過程。常常對大家說: 「若沒有經過一條菩薩道, 我們要到達佛的境界, 還是遙遙相隔。」所以, 我們一定要身體力行, 在菩薩道中, 不斷精進, 方向一點都不能差錯。

We are all studying the Buddha-Dharma. Yes, in studying Buddha-Dharma, we must also understand the process. I often say, if we have not experienced the bodhisattva-path, we are still very far from the state of Buddhahood. So we must use all of our abilities to advance on the Bodhisattva-path. We cannot stray even the slightest bit.

To practice the Bodhisattva-path, we should liberate sentient beings from their suffering. However, to relieve the suffering of others, we should tame our own afflictions first, so that we can be empowered to help others.

所以, 菩薩道要如何行? 學佛的第一個念頭就是為了要拯救眾生。眾生有「有形」的苦難; 眾生也有「無形」的苦難。為了眾生這些有形與無形的苦難, 所以我們要發心立願。

How do you practice on the Bodhisattva-path? The first thought we have is a vow to benefit and rescue sentient beings. Sentient beings have both tangible suffering and intangible suffering. Whether it is tangible or intangible, we must make a vow to end their suffering.

但是我們一樣是眾生之一, 我們同樣也有著有形的苦難。有形的, 就是看得到、聽得到, 感受得到的。我們的日常生活, 不都是從看中、聽中接觸到而有感受? 令我們的心會起心動念。一切的煩惱、業障, 都是從看、聽感受中造成的, 所以這就是有形的苦。

However, we are also sentient beings, so we likewise have tangible suffering. Tangible means something you can see, hear or feel. In our daily lives, everything we see, hear and feel causes thoughts and

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emotions to arise. All of our troubles and karmic obstacles are created from what we see, hear and feel. That is tangible suffering.

別人是這樣，其實我們自己也是這樣。我們想要去解除這些眾生有形的苦，我們自己的是不是也要去改除呢？

Others have this suffering, and we also have this suffering. We want to relieve others of their suffering. Don't we also have to relieve our own suffering?

To tame our own afflictions we start by learning to transform our minds. This Saha World is our place for spiritual practice. Be grateful for all the challenges that manifest so you have the opportunities to tame your mind.

我們如果沒有解除自己有形、有感受的苦，我們要如何去幫助別人？解脫有形的苦難？但是環境既然現實是這樣，我們要如何解救自己呢？

If we don't eliminate our own suffering, how can we help and liberate others from theirs? how can we help and liberate others from theirs? Since suffering is our reality, how do we rescue ourselves?

有一項辦法，就是轉心境。修行就是轉心境，環境既然是這樣，同樣所面對的就是這些人，一樣還是要處理這些事情，真的是很辛苦。

First, we transform our mental state. To practice is to transform our mental state. Our surroundings are a certain way, we confront certain people, and we also have so much to do. It is exhausting.

但是明知它辛苦，明知這是因為眾生的見解不同、習氣不同，這些見解和我們不同、習氣與我們不同，這麼多人來相處，我們知道這就叫做道場。我常常在說：「芸芸眾生都是我們的道場。」所以我們如果轉一個心境，感恩有這麼多道場、境界現前，讓我們可以調伏心性。

But we realize that this difficulty comes from sentient beings' different views and habits. Our interaction with many people, all with views and habits different from our own, makes this our spiritual training ground. I often say that wherever sentient beings are, that is our place for cultivation. When we transform our mental state, we feel grateful for the many opportunities to tame our minds.

Sentient beings have different views and habits. Only by first training ourselves, strengthening our intentions and correcting our thinking, will we be able to transform to transform others.

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其實本性是清淨的，是慈悲柔和的，但是我們有習氣，所以要調整習氣。

Our pure, intrinsic nature is actually gentle and compassionate. But our habits must be controlled.

因為習氣薰習我們的本性，所以我們看別人不歡喜，看事情心不服等等...所以我們想要來修行，就要如何接受佛陀的教育？要去學習如何才能接近眾生，讓可以眾生看到我們的身體，聽到我們的聲音，那就可以心開意解，很歡喜接受調伏？這一定要先調伏自己！

Because habits permeate our nature, we are unhappy when we see certain people, or we are uncomfortable with certain conditions. So we practice how to accept the Buddha's teachings and be closer to all beings. Then, when sentient beings see us, when they hear our voice, their minds will be released, and they will happily accept transformation. But first we must control ourselves.

所以人人都是我們的道場，不然行為觀念偏激，光是有形的就過不去了，何況除了現實有形的環境以外，還有無形的心境。

Our interaction with everyone is our spiritual training. If our practice is biased, then we cannot progress even in the tangible realm. Moreover, in addition to the tangible environment, there is the intangible mental realm

我們的心境、別人的心境、芸芸眾生的心境，這麼多不同的心境，我們該如何調伏？所以學佛，我們就要先調伏自己，讓我們的意志堅定，讓我們的想法正確，我們才有辦法調伏他人。

There is our mental realm, others' mental realms, and the mental realms of all sentient beings. There are so many, how can we transform them? In learning Buddha-Dharma, we must first have self-discipline. Let our will be strong and our thinking correct. Only then can we transform others.

View of Shortcuts is when people want to quickly realize the fruits of spiritual cultivation by taking a shortcut. Thus, they may take on heretical practices leading to a deviant path.

我們過去已經說過「見」，總共有七個見，前面我們才說到第五見。今天就是要知道第六個見，叫過「果盜見」。

We have talked about "Views" in the past. There are Seven Views. We have discussed the first five Views. Today we will learn about the sixth View, the View of Shortcuts.

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我們若貪那個果，修行就會總是想著要如何能夠先得果？要如何修行證果？佛陀說：「修行要經過三大阿僧祇劫。」那麼長、那麼久，到底要修行到什麼時候才能成就？

If one is greedy for the fruits of realization, during spiritual practice one is always thinking of ways to get the desired result. In the Buddha's teachings, the Buddha said we must practice for three Great Asamkhyeya Kalpas. This is such a long time. Just how long do we need to practice?

佛陀說：「修行要修到調伏這個心，不起心動念，從一日到七日，到四十九日，這個心都不起動。」佛陀在彌陀經當中就是這麼說的。然而怎麼可能在這麼長久的時間，看芸芸眾生有這麼多的見、受等等...都不會起心動念？有那麼容易嗎？很困難啊！這麼困難，那果如何能夠成了？

He said to practice until you tame your mind, until thoughts and emotions no longer arise. From one day, to seven days, to 49 days, no thoughts or emotions should arise. Isn't this mentioned in the Amitabha Sutra? How can we have no thoughts or emotions arise for such a long time, while witnessing everything that sentient beings go through? Is it easy? It is quite hard. If it is so hard, how can we accomplish this goal?

所以他們就想要取捷徑，就是想看看有沒有短一點的路可以走？就可以快一點到。所以他就容易動搖他修行的心。

So we want to take a shortcut. We look to see if there is a shorter road to get there faster. It is very easy to have this mindset.

我們學佛者，一定要「守志奉道」。我們要守好我們的志願，要行在菩薩道上。這感覺起來好像很困難，所以他就很容易偏差，去取著外道的戒。一旦有外道來誘引，他很快就會偏過去。

We must uphold our vow and revere the Way. We must uphold our aspiration and practice the Bodhisattva-path. At first it seems very difficult, so it is very easy to go astray and take heretical precepts. Once someone is led down the heretical path, they quickly go astray.

A wrong thought can lead to many mistakes. If one does not recognize the right cause and right effect, and follows the wrong cause, the direction and methods become deviant. This leads one to do bad deeds, harming oneself and others.

所以他們就「不知正因正果」，他們不知道修行的「因」要先「立得正」。「因」就像我們走在那個角度，我們的臉要朝向那個方向，這就是「因」、「起點」，很重要的。

They "don't know the right cause or right effect". In their practice they do not have the right cause. The cause is like the direction we follow, the direction in which we turn our face. The cause is our starting point. It is very important.

但是他不知道這個起點要如何開始，即使站在那個起點，他也不知道方向要如何走？所以不按照正確的因去向前準確實行，這樣他就不知正因正果。他不知道要如何種下正因？他也不知道種下了什麼因，必定會得到什麼果？他沒有想那麼多，也因為不知正因正果，所以他會在不正的因，他去生出了妙善的觀念。

But some do not know the starting point or how to begin. Even if they stand at the right spot, they do not know which direction to go. They do not follow the right cause so as to move forward correctly. Because of this, they do not know the proper cause and effect. They do not know which seed to plant, or how to plant it. They will still reap some fruits, but they do not give it much thought. They do not know the right seed and tight fruit. They even mistakenly see bad things as wonderful.

美國九一一的事件，那時人人惶惶，令世界人人的心非常惶恐。而在災難的當時，慈濟開始就走入受災的地方，進去和紅十字會、救世軍，三個大團體，一同進入災區去膚慰去陪伴。除了進去災區以外，我們還對天下、全球呼籲，人人的心要安定下來，以前成的心來祈禱。

When the 911 crisis happened in the United States, the public panicked. People all around the world were distraught. Tzu Chi entered the disaster area with the Red Cross and Salvation Army in order to provide company and comfort those who suffered. In addition to this, we asked everyone to settle their minds and sincerely pray.

當時，剛好有一位教授從美國回來，我就問他：「你回來了，這段時間，你在哪個地方？紐約的這個事件，你有沒有嚇到？」他說：「師父，我很好運，當時我剛好不在那裡。」他說：「我和太太開車在外州，當我們在路上開車的時候，看到美國的國旗一面一面的都降下來，一路上都是降半旗，就覺得很奇怪。他和太太就在猜想，到底發生了什麼事情，所以心想，可能是國家某一位重要的人往生了，所以才會降半旗。」

During that time, I remember one professor who returned from America. I asked him, "You're back, where were you when this happened? Were you scared?" He said to me, "Master, I was very lucky. I wasn't there when it happened. I was driving to another state with my wife. When we were driving, we saw something strange along the roads. All the American flags were lowered to half mast. My wife and I figured something must've happened. We guessed some important people died, and that's why the flags were lowered."

我說：「真的，你很幸運。」在談論間，他就說：「到了快開學會的時候，和一些教授群、和學者談起來，才知道這是在紐約發生了這麼一件恐怖攻擊的事件。」之後他們就說：「這是某一種

的宗教，因為這個宗教的信仰偏差，他們所信仰的宗教，教義就是要為教犧牲。所以為了這個宗教，要爭取正義，他們若是能夠為教犧牲，他們就能夠立即生在天堂。而在天堂當中，就會擺設非常好的宴席在招呼他們，還有很多美女等著要伺候他們，有很堂皇的殿堂在等待他。所以他覺得若是能夠為教犧牲，將來必定能夠永生快樂。」

I said, "Truly, you were very lucky." In a discussion with him, he said that he had a meeting with a couple of professors and scholars. They mentioned the terrorist attack in New York. They said, it was the doing of some deviant religious sect. He said this religious group believes in making a sacrifice for their religion. They strive for righteousness in this religion. If they can sacrifice their life for it, they immediately go to heaven. Heaven will have a grand feast to welcome them, and beautiful women will serve them in a majestic palace hall. They think if they sacrifice themselves, they will have eternal life and happiness.

這是他們信仰的偏差，從這位教授的口中，聽到了來自於這種宗教的信仰偏差。若是像這樣的偏差，真的是很可怕。所以他將「不善事生妙善想」，這明明是不善，破壞人間、傷殺人命，這在佛教中是非常極惡。既然這麼惡的事情，為什麼會變成了妙善？所以宗教的思想理念，若有了一點的偏差，真的會變成了極惡。這種極惡的心態變成了妙善，這是不是一種心裡偏差？

This is the deviance they believe in. Hearing about this religion from the professor was quite distressing. This deviance is a terrifying example of "seeding bad things as wonderfully good." It is clearly not good; destroying the world and killing people is considered extremely evil in Buddha's teachings. Since it is so evil, why does it seem wonderfully good to some? Slight deviations in religious thinking and philosophy can cause extreme evil. Considering this type of evil outlook as good, isn't this psychological deviance?

佛陀對的教法，是希望我們能夠正知、正見——知正因、知正果。我們如果對於正因正果的瞭解不正確，反而去取別人錯誤理解的果，感覺這樣的行為能很快得到很好的果報，這樣就差了！

The Buddha's teachings guide us to have correct views and understanding, and know the proper cause and proper effect. If our notion of cause and effect is not correct, then we take other people's goals as our own. We feel that their behavior will lead to good results. This is mistaken.

你們應該還記得，我過去曾經說過這個故事。佛陀帶著難陀出家之後，因為難陀一直想要還俗。佛陀就帶著難陀去地獄、去天堂遊歷。

You should still remember this story I told you the one of the Buddha leading Nanda. Because Nanda wanted to return to laity, the Buddha showed him both Hell and Heaven.

當到了天堂的時候，看到天堂一些女孩子很美；看到一個工程很宏偉，難陀就問說：「這個殿堂怎麼會如此的宏偉？這麼漂亮？有這麼多工人在裝修？裡面怎麼有這麼多漂亮的女孩子？」佛陀就說：「你過去問他們吧！」

In Heaven, Nanda saw many beautiful women and a magnificent palace hall. He asked, "How can this palace be so majestic and magnificent? There are so many workers renovating it, and inside there are so many beautiful women." The Buddha said, "Why don't you go ask?"

難陀一問之下，就說：「我們是為了佛陀的弟子難陀所準備的。等到將來他修形成了正果之後，他就可以來到這的地方住。」接著難陀又再問那些女孩子：「妳們呢？」她們說：「我們在這個地方，將來就是要伺候難陀。」難陀聽了這些答案之後，感到真歡喜，心想：「原來這個殿堂將來就是我的，這些女孩子將來也是要伺候我。」他很歡喜。

When he asked, he was told, "We are waiting for a disciple of Buddha, Nanda. His future practice will lead him here." Nanda then asked the girls, "And you?" They said, "We're here to serve him in the future." Nanda said, "Such Happiness! In the future this palace will be mine, and these women will serve me." He was very happy.

佛陀開始就帶他到地獄去。看到地獄當中有那麼猛烈、炙熱的火，有那麼滾燙的油，難陀就問：「這是什麼？為什麼會有這麼大的火？還有這麼大的鍋？還有這麼滾燙的油要做什麼？」

Then the Buddha started to show him Hell. Hell was a place of fierce and violent flames and scalding hot oil. Nanda asked, "What is this place? Why are you all lighting this fire? What are you doing with such a big cauldron full of scalding oil?"

就回答說：「這就是要準備等著難陀來的。當他修行的觀念、見解有了偏差，將來這口鍋子就是他的，所以我們現在趕緊就在準備要趕火。」這只是一個心念的偏差就會落入油鍋裡面受報，所以難陀看了之後就嚇到了。

They said, "This is waiting for Nanda." His understanding of practice is deviant; in the future, this cauldron will be his. So we are lighting this fire." This was all from deviant thinking. After Nanda saw this, he was terrified.

到要回來的時候，看到一群猴子，難陀又問：「這裡怎麼有這麼多的猴子？」佛陀說：「你可知道這些猴子是公的還是母的？」難陀說：「不知道耶！」佛陀就說：「你走過去看清楚一點。」難陀說：「那多數都是母的耶！」

Upon their return, he saw a bunch of monkeys. He asked, "Why are there so many monkeys?" The Buddha said "Do you know if these monkeys are male or female?" Nanda said, "I don't know." "Go over and take a closer look." He said, "They are mostly female."

佛陀又問說：「你看，這些猴子美嗎？」難陀說：「才不，這哪裡美？」佛陀問說：「是天堂那群女孩子美？或者是這一群猴子美？」難陀說：「當然是天堂那一群美。」佛陀說：「你可知道

，天堂那群女孩子等到她們享福盡了之後，往生之後就是成為這一群猴子了。」難陀大驚：「原來人是這樣！」所以他下定決心，絕對修行到底，所以他守戒奉道第一！

The Buddha said, "Take a look, are these monkeys beautiful?" He said, "No, not at all!" "Who is more beautiful, the heavenly maidens or the monkeys?" He said, "The women, of course!" "You should know that when the heavenly women exhaust their blessings, they will become these monkeys." "People were originally just like them." So Nanda resolved to thoroughly and absolutely practice, to uphold the precepts and revere the Way.

所以守志奉道是很重要的。總而言之，我們如果是信仰偏差，就容易一念差、萬念錯。像九一一那種宗教的修行，就是很容易引發人的瞋怒，如果不是因為瞋怒，也無法破壞其他。所以這種宗教，就是培養你如何去破壞他人，為了自己而去破壞他人，這就是為了要「盜」這種果報。

To uphold your vow and revere the Way is important. In short, if our beliefs are deviant. One wrong idea can create thousands of errors. With a false practice, it is easy to get angry. Without that anger they would not be destructive. That kind of religion trains you to destroy others for your own purposes. This is taking a shortcut.

在修行過程中的因，思想偏差，想去取著的果，反而就是積蓄這種恐怖的行為，積蓄瞋怒兇殺他人這種的念頭，所以將來的果報也是非常的可怕！

If this is the result of practicing, then that means the thinking is deviant. Trying to quickly reach the goal will cause terrible behavior later. Thoughts of anger and killing accumulate, so the future result will be terrible.

修行者，就是要修好我們的心行，心行要正、要調伏好我們的心性，所以我們大家不能有一點偏差，看到一點小事情就容易發怒。這種習氣積蓄起來，累積的業，等到將來受報的時候也是不堪設想。

Practitioners must correct their mentality; their thoughts must be correct. We must tame our stubborn natures and not have any deviation. When we see some things, it is easy to get angry. When the anger accumulates, the future will be too dreadful to contemplate.

所以「果盜見」，就是取著偏差的果，執著在這個時候，這樣就容易積瞋、積怒，去傷害別人。所以大家要時時將心守好本分。

"View of Shortcuts" is to take deviant goals. After becoming attached to the goal, we are prone to store up anger and hurt others we are prone to store up anger and hurt others. So we must always uphold our responsibility.

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「守志奉道，其道甚大」，所以請大家要時時多用心！

"Uphold the vow, revere the Way, for it is great." Everyone, please always be mindful.